

# THE ARRaignMENT and CONDEMNATION

Of the Late

## Rebels in the West:

With a Discovery of the RISE and GROUNDS

OF THEIR

# REBELLION.

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**O**ur Blessed Saviour, after long Preaching and shewing Miracles among the Jews, finding them still addicted to their own wills, and rather *delighting* in their old *Idolatries*, than desirous to embrace the *Truths* delivered unto them by the Son of God, at last sets before them the Judge, to the true God: But I say unto you, that it shall be more tolerable for the Land of Sodom in the day of Judgment, than for you. A fearful Judgment! Sodom, we know, was a place that might be called the Sink of wickedness, a Deluge of sin, nay, a very Hell upon Earth; and yet it shall be more tolerable for that wicked Land of Sodom in the Day of Judgment, than for you. The reason we find in the fore-going Verse; For if the mighty works which have been done in thee, had been done in Sodom, it had remained unto this day: thereby convincing them what a shame it was to them, that this Land of Sodom should have been more ready to observe the Dictates of the Son of God, (had they been preach'd to them) than They, who could boastingly cry, *We have Abraham to our Father; We are not born of Fornication; We have one Father, even God, &c.*

If this was so strong an aggravation of the errors of the Jews in those times, when the name of Christ was little known, and his Works but newly publish'd to the world; what will it be against a Generation of men amongst us, who, under a disguise of Religion, zeal for God's worship, and crying (with the Pharisee in the Gospel) *I am more holy than thou*, renounce all ties of Religion and Christianity, break through all Oaths and Sacraments, and steer their course so far contrary to all human Prudence and Reason, that the Heathens themselves, govern'd only by the Light of Nature, may reasonably appear to act far more conscientiously than They, who boast so much the name of Christians: For, let but any reasonable man consider, that is not either an *Abur* in their unchristian Proceedings, or at least a *Well-willer* to them; Whether it be consonant either to the Commands of our Saviour, the Precepts of Religion, or the Dictates of our own consciences, to run into these many unheard-of Barbarities, *Sacrilege, Rebellion, Murder, Rapine*, and other the most notorious sins, and all under the pretence of Religion? Religion is made the Cloak for all Designs and Mischiefs: that the craft of Man or subtlety of the Devil can invent. Has an aspiring Tye or a mind to put in for a share in the Government, and make a breach in the most flourishing Commonwealth in the world? Religion presently is the cry; Religion must be the Warrant for his Reason, by the strength of which he need not fear enough to side with him, and take his part. Is any over-jealous or horrid Citizen dissatisfied with the Government he lives under; or has he run himself so far into dangerous designs, that he fears the Justice of his Superiours will overtake and punish him? 'tis

no more but pretend an *Invasion in Religion*, (or if it be but a fear of one) and presently he shall pass for a godly conscientious man, and all his past and present Offences be waiv'd away with the powerful Ball of Religion. Has a private man a pique against his Neighbour; would he destroy him, ruin him, or put him to death? If he can but make him a Papist, (or if it be but a Papist in Masquerade 'tis no sin) although he perjure himself to take away his life; 'twas for the sake of Religion he did it.

How many of these pretended Zealors have we seen within these few years, that have not only in their life-time, but even to their very death, counted it a piece of Religion, and glory'd in it too, to resist their lawful Sovereign; never remembering the expression of the Apostle, *Whoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation.*

Good God! what stupidity! what strange spirit of Delusion has gotten into the hearts of English-men! Let their Religion be in the most flourishing and prosperous condition in the world; let them inherit the desired Blessings of Peace and Plenty; let their Darlings of Liberty and Property be ever so securely settl'd; nay let them have all that they can either desire or wish: If some leading men of the Faction do but buzz in their ears, *That their Religion is in danger of being subverted, their Liberties invaded, and their Properties infring'd*, (though there be neither sign nor danger of it) presently they are all in a hubbub: Lord! what shall they do to secure their Religion! when God knows 'tis at the same time under the greatest security and most flourishing Prosperity that can be wish'd. Thus is that which ought to be the most inviolable thing in the world, prostituted to the base desires and depraved wills of the most profligate Villains upon Earth.

Religion too was the cry of that diabolical Faction who would have Excluded the Just and Lawful Heir to the Crown, (*His most Sacred Majesty now reigning, whom God grant a long and happy Reign.*) Religion! the security of the Protestant Religion, as continually baw'd about, when at the same time (see the inequality of these Patriots!) they acted contrary not only to the Principles of GOOD Protestants, but even to the Law of Christianity itself.

And the better to promote this Devilish Project of Exclusion, the Faction caus'd to be Re-printed a reasonable Book, pretended to be written by *Docterman*, but written indeed by one *Parsons* a Jesuit, in the Reign of Q. Elizabeth, which for the ill Principles contain'd in it was disown'd by the Jesuits Society, and the Book lately burnt by Sentence of a publick Convocation at Oxford. From this Garden it was our modern Reformers gather'd those

these precious Flowers of EXCLUDING a Lawful Heir, and DEPOSING or TAKING OFF a King, if to the Common-wealth seem meet, I two of which for the Readers sake I shall here transcribe: And first, for the mystery of Exclusion for Religion's sake, says the countess Doctress, Part I. cap. 9. pag. 172. I affirm and hold, that for any man to give his help, consent, or assistance, towards the making of a King, whom by judgment to be justly in Religion, and consequently would advance either no Religion, or the wrong, if he were in dubiety, is a most grievous and damnable sin to him that doth it, [for what side soever the Truth be, or how good or bad soever the Party be that is preferred.]

Could any thing in the world strike more at the root of a good form of Government than this, which makes every private individual man a Judge of his Prince's Religion; which if contrary to his King, he is upon pain of Damnation to resist, withstand, or murder him, according to his Power, from ever inheriting his Right of Dominion; and this without considering whether his Religion be right or wrong, or how good or bad his Morals may be: If he thinks him not fit to Reign, 'tis enough.

For the other impious point of Depositing Lawful Kings, he introduces the Civilian speaking thus: "By this then you see the ground whereon dependeth the righteous and lawful Deposition of wicked Princes, to wit, their failing in their Oaths and Promises which they made at their first entrance, that they would rule and govern justly, according to Law, Conscience, Equity, and Religion; wherein when they fail, or wilfully decline, casting behind them all respect of Obligation and Duty, to the end for which they were made Princes, and advanced in Dignity above the rest, then is the Commonwealth not only free from all Oaths made by her of Obedience or Allegiance to such unworthy Princes, but is BOUND moreover, for saving the whole Body, to RESIST, CHASTISE, and REMOVE such EVIL HEADS, if she be able, for that otherwise all would come to Destruction, Ruine, and publick Desolation."

These are the pernicious Tenets upon which our bloody Democrats, those Peests of Government, despisers of Kingly Power, Devourers of the Church, and continual breeders of Sedition and Murmur, lay the foundation of their accursed Principles, which need no other Confutation than a bare Recital, every good Subject being (I question not) satisfied in the illegality of the Arguments, as well as the Perfidie of those People, who when their clamours are greatest against Popery, even then are they making use of Arguments forg'd by the very worst of Papists, so black, so false, and so hurtful to Government, that they are author'd even by the Jesuits themselves; and even then when they pretend the greatest Loyalty to the King, Zeal for Religion, and Love to the Government, are they making use of all the Plots that the Devil can invent, to Murder the One, Prophanate the Other, and Subvert the Third: Witness that Irreligious Caval, whose care for the Preservation of the late King was so great, that they were never satisfied till they had paid a Vote, That if he came to any untimely end, they would Revenge his Blood to the utmost upon the Papists; and yet, when all came to all, these very men (some of them) that stick'd so much for the safety of the King, were the first that entered into a Design against his Life. A rare policy! First to condemn the Innocent; let who will strike the Fatal blow, the Papists must pay for't; and afterwards to endeavour to perpetrate the execrable Design themselves. 'Tis a thing seldom known, that the same Persons should be Judges, Offenders, and Executioners: 'Twas. They made the Vote, They design'd the Treason, and 'twas They themselves that were to do Execution upon the Innocent for their own Fact. But however strange it may seem, 'twas the True Protestants Love to their King, and there's an end on't.

To pass by many other demonstrations of the Love of these Saints, come we now to examine somewhat concerning this late Rebellion, begun, promoted, and carry'd on by the most

Zealous Advocates for the True Protestant Religion as they call'd it, to expell Popery, and maintain the Liberty of their Fellow-Subjects against Arbitrary Government: This was the Pretence, this was the ground, upon which the Sword was drawn against Majesty, which how weak it was, every reasonable man is able to judge. Was our Religion ever Molested? Was our Liberties in Danger? Had we any cause for the least Apprehension or Fear of either? Did we not sit every man under his own Vine, and under his own Fig-Tree, enjoying all the blessings of an Obedient People, under a Merciful Prince? And yet, contrary to all Law, Religion, or Policy, these are the Pretences to a most Bloody and Unnatural Rebellion.

But the better to cover their Designs with a pretence (tho' a weak one) of Right, these impious wretches made use of their cursed delusions for the drawing in that unfortunate Gent, the late Duke of Monmouth. Whom as they only made use of as a Cloak for their Killany, so, had they once attain'd their ends, and Heav'n permitted them to prosper in their Devilish undertakings, they would not only have thrown him from that Height to which by their Rebellious Arms he had been advanc'd, but depriv'd him even of his Life it self; 'tis blood alone that must satisfy the thirst of these devouring Cannibals; these Sanguinary Devils delight in nothing but Blood and Destruction.

How great was the hope of this sanctified Crew? How did they please themselves with the thoughts of being glutted not only with the Blood of all those whom they would brand with the name of Papists, but even of His Sacred Majesty himself, the Lords Anointed! With what notorious salutes did they daily fill the ears of the People, That the Duke of Albemarle was kill'd, the Royal Army routed, at hundreds of the Kings Army had deserted the Camp, and fled to the Rebels; And what was the intent of all these stories, but only to encourage and animate others to rise in Rebellion against their Sovereign, by the success they suggested these infamous Rebels to have had, and by the goodness of their Cause from the increase of their Army? But thanks be to God, their Designs are frustrate, the Diadem sits unmoved on the Head of Him whose Kingdom is for ever, and His Posterity may it continue as long as the Sun and Moon shall endure.

And now consider, you that have been so eager in the Promotion of this Rebellion, whether, the Almighty Providence was not signally manifest in the event of this (short, but sharp) War? Had not the Rebels all the advantage they could wish? Did they not make use of the shelter of a Night as black as their own Souls? Nay, were they not come within Muquiet shot before they were discover'd? And yet when they had all these Advantages, when there was nothing in the Art of Man seem'd able to withstand them, when they thought themselves secure even beyond the reach of Heaven it self, then even then, in the midst of their greatest security, the Almighty Deliverer, (who alone giveth Victory) spread his Wings over his Anointed, and his Cause, shelter'd them from the Cruelty of their Enemies, and brought a total overthrow upon the Rebels.

O Then let every good Subject remember the day of their Deliverance, and give thanks to that God alone who sav'd them from the hands of the Cruellest of Enemies. Nor let it be only remembered by the good, but even by the bad Subjects; Let it for ever be a means to deter them from lifting up accursed hands against their Prince; let it fright them into Obedience, that they considering the care of the Almighty over his Vicegerent, may forsake the Error of their ways, leave off that odious pretence of Religion to countenance their wickedness, banish their needless fears of Popery and Arbitrary Government, and humbly submit themselves to the disposal of God and their King; so shall the Monarchs Crown sit ease on his Head, and the Subjects Yoke be pleasant on their Shoulders, so shall the black Cloud be dispers'd, and England again become the most glorious Nation in the World.